with its steeply sloping fields rising above the rushing mill-streams below. Still valleys sweep in attractive crescent form around and below the peaks of the Stubalpe. Everywhere in these barren farmlands from Radlpass to Lower Gleinalmspeik, the fields and meadows have been conquered from the wilderness of vast forests by means of fire and plough. Everywhere on these islands created by persistent, back-breaking peasant labour, the brown wooden farmhouses beneath their silver-grey roofs of slate defy the gales which come raging from the storm-centres of the mountain fields, and in age-old "Rauchstuben" the life-blood of ancient legends thaws again before the warmth of the open fire.

Beyond the savagery of the mountains, a world of vine-covered hills unrolls like a gay-coloured scarf before the dark girdle of the forest peasants land. On the sun-side of the mountains below the heights, the vineyards on the slopes are staked out with serried rows of vines on supporting poles. This is the picture which begins in a small way at the "Gasselberg", where with care it is possible to produce a Schilcher which has the proper tang alongside many an unassuming vintage. In the Styrian Schilchertal, between Ligist and Eibiswald, the view broadens and opens out. The vineyards there on the Hochstrassen and on the clear-cut, towering mountain ridge of Greisdorf are famous from olden times. The Engelweingarten above Stainz should be saluted with joyful respect, as should all the carefully tended vineyards where the Wildbach grapes ripen.

At the foot of this double garland of forest and vineyards is fruitful soil in which Turkish wheat prospers under a burning sun, yet despite all the riches which lie in the soil or come from the bright skies above, bad weather, misfortune and hard times have made the population adopt a grave and sometimes resigned attitude towards life.

A friend of the Styrian motherland wandering throughout the strip of country which we call West Styria and observing it with affection, would soon notice that beneath the noise and bustle of the fleeting present there lies hidden the treasure of a rich past. Roman inscriptions on stones and the tombstones of Italian officials and native Norics which are

Women of Leoben.

announced by trumpets from the tower, and hundreds of candles burn in the cemetery.

In the "Rauhnacht", before the Feast of Epiphany, you can watch the "Glöcklerlaufen" in many parts of the country around Ischl. Young men in groups of up to 30 and more carry transparent head-dresses on their heads in the form of chapels, fish, crosses, ships, etc., which are lighted up from within by candles. They are dressed in white, with dangling bells and run from house to house at a definite steady pace.

In the spring, at Candlemas, the time for changing servants, there is "Aperschnalzen". This is a rhythmic cracking of whips which welcomes the first patch to be clear of snow. Later comes the "Almauftrieb" (the driving of cattle up to the mountain pastures) to be followed in autumn by their being driven back to the valleys. The procession up to the green pastures is a great event. The cattle are decorated with coloured ribbons and garlands of flowers, the leading bull carrying a bell. The calves often bear crowns of real flowers between their tiny horns.

On Palm Sunday the palm bush is constructed. Branches of pine, willow and spring flowers are twined together in bunches to which ribbons and apples are attached, and are then fastened to long poles and carried to the church. Afterwards they are placed in the middle of the fields to make them fruitful, and left until the new grain or high grass has grown up all around.

Corpus Christi Day is a religious holiday throughout the Catholic countryside. Everywhere there are processions. At Hallstatt and in Traunkirchen, where there is too little space between lake and mountains, the Corpus Christi "Procession" is held upon the lake. On the water, verses are read from the four gospels, while guns thunder from the shores or in the mountains.

towers and the steep span-roofs of the houses look out over golden fields of wheat and barley, over level plains and gently sloping hills of arable land, over orchards heavy with fruit and extensive forests. Like a constantly recurring *leit-motif*, the chain of the Alps thrusts the many-shaped zigzag of its peaks into the sky wherever one glances southwards. Whether it be in the prosperous market-towns on the Inn, in Schärding or Braunau or the land up-country, in Ried or Haag, in old riverside-shipping towns like Obernberg or in the distant villages, everywhere you sense the Innviertler's *joie de vivre*, his passion for dancing and song, his simple enjoyment of marriage and church festivals. Trace this to its source and you will find that it is love of the soil, of the Province, of home—as you will find it interpreted in the dialect verses of Stelzhamer.

Braunau-on-the-Inn.

If you are looking at altars and similar church decorations in this area, you will surely come across the name of Schwanthaler. An artist whose imaginative sketches have been exhibited all over Europe lives here in a romantic castle at Wernstein-on-the-Inn—Alfred Kubin.

IN THE HAUSRUCK. Across the Province of Upper Austria runs a forest-covered range of alps, the Hausruck. Its massive height may well have seemed to popular imagination like the body of a giant resting embedded in the surrounding hills, lost in mysterious dreams.

May 29th, 1933. Imposition of the 1000 mark limit for German tourists in Austria.

September 7th to 12th, 1933. Ninth "Catholic Day" in Vienna. Programmatic speech of Dollfuss.

February 5th, 1934. The League of Nations to be asked to intervene in the struggle with Germany.

February 9th, 1934. The parliamentary deputy Kunschak appeals in the Vienna City Council for reconciliation between "Black" (Catholics) and "Red" (Socialists).

February 12th to 15th, 1934. House searches in buildings of the Social-Democratic Party in Linz meet with armed resistance. General strike, violent conflict in Vienna and the countryside. The Vienna City Hall occupied by troops. Dissolution of the Social-Democratic Party. Arrests of leading Social-Democrats.

April 30th, 1934. Parliamentary Session of March 4th, 1933 closed. Enabling Bill passed to authorize the Government to conduct the affairs of state.

May 1st, 1934. Publication of the new Constitution of the Corporate State.

May 20th, 1934. First Nazi bomb outrage.

July 25th, 1934. Murder of Chancellor Dollfuss by illegal S.S.

July 25th to 30th, 1934. Nazi revolt in Carinthia and Styria suppressed.

July 30th, 1934. Schuschnigg becomes Chancellor.

September 27th, 1934. Joint Declaration by England, France and Italy, guarantees the independence of Austria.

January 7th, 1935. Laval in Rome. Consultative pact between Italy and France for defence of Austrian independence.

May 1st, 1935. The "Vaterländische Front" given monopoly rights to hold political meetings.

If there were any need to emphasize or to prove the indestructibility of the conception of Austria, events subsequent to 1918 might be called as witnesses before the bar of history. With quiet determination, the Austrians pulled themselves together and prepared to tread the stony path towards the formation of a new state. Now the call came to the simple citizens, the peasants, the city workers. The privileges of a class who for the last ten years had meant no more to the various peoples of Austria than a loose bond forged by tradition and official position were swept away in the general collapse of 1918. The blackballing of socially ineligible candidates for membership of exclusive clubs and the privilege of having green shutters to the house windows—documented evidence of membership of a privileged class—together with the old uniforms and the titles of nobility became just a part of historic memories.

The Austrian people know by instinct how to determine what is part of a precious heritage from the past and what is merely outworn convention. This instinct has constantly enabled them to adjust themselves to new modes of life during the ups and downs of the centuries. The Austrian has the gift of human comprehension, a readiness to respect opinions diametrically opposed to his own. Averse from the use of force and revolted by unnecessary violence, he cherishes freedom and hates tyranny. The Austrian has no respect for an empty skull, even if it is covered by a top hat or the brass hat of a general. But he is capable of deep reverence for every person and every thing really worthy of it.

Austria's path which led from the First to the Second Republic was a painful and difficult one. She was no more free from errors and mistakes in home policy than from reverses

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000 Food is not, as ascetics proclaim, just a means of prolonging a puritan existence. Far from it. Feeding—the exquisite pleasure of absorbing nourishment—is a very intimate part of the most important and the most pleasurable experiences of life. Manners and costumes associated with eating often give a faithful picture of a whole epoch, reflecting the various stages of its development whithout artificial gloss or sham. The standard of cooking and table manners reveals human—or all too human—characteristics, both of individuals and of races.

In Austria—as you will already have noticed—everything dates a long way back, the most modern things originating at the latest in the days of Maria Theresia. Very much dates back to Leopold, the saintly Babenberg, and even to the Romans. Gastronomy, the art of the epicure, goes back to prehistoric times, for in Vienna the fact has never been overlooked that taste is the first sense to awaken and the last to fade. Literature expresses its universal importance with the words: Eating is life intensified.

181 The words "Wiener Lebensart"—the Viennese manner of living—implies first of all a cultivated appreciation of all the pleasures of life—something which the non-Viennese may dismiss as self-gratification. The Viennese know how to interpret gratification, and find in it nothing derogatory. On the contrary, delight in pleasures of the senses, a desire to enjoy the good things of life contribute towards creative achievement. These things are the inexhaustible source of the Austrian people's artistic gifts, the primary urge to stretch out one's hand towards violin or palette and brush. From them arise the vagaries of fashion, the inspired variations of applied art and that style of living and being which the ancestors called "the life of the Phaeaces".

Would Odysseus ever have returned to his Penelope without the help of Naüsikaa, the well-disposed daughter of the Phaeaces of the pleasure-loving island of Scheria? The reproach implied in the word "Phäakentum" only arouses a smile here. People are well contented that pleasure-loving Vienna should be an island in the wearisome and baffling journey of life.

But let us approach the important subject of gastronomy with a respectful obeisance to bygone days:

262 A HERITAGE FROM GODS AND ANCESTORS. One can hardly speak of a culinary art prior to the arrival of the Romans and the Germanic tribes in the country, for the Celts were very primitive eaters. Their food consisted of very little bread but plenty of meat, which was boiled in water or roasted on a spit.

261 From the Teutons two principles have been handed down unaltered—that nothing
574 should be begun on an empty stomach, and that the famous Teutonic hospitality was a first duty. As Tacitus says in his "Germania": "No other race is so eager

565 them. Although the Viennese woman, superficially regarded, may have achieved
573 the emancipation of the self-supporting woman later than those of other countries, she early became the unchallenged and particularly respected representative of a well-defined and charming type of culture in the family, the home and in her salon. The average middle-class woman in Vienna has always lavished her imagination, her good taste, her emotions and her love on the home and its cultured atmosphere.
264 The famous Viennese "Gemütlichkeit" (comfort) is eternally to her credit. This was not difficult for her to achieve in the days of plenty, but she has the art of lending the poetic touch to the simplest meal. A snow-white tablecloth, a tasteful vase with flowers, an old china service, the dainty mat for a wine bottle and a touch of greenery as decoration can make the plainest meal attractive. Or the cobwebby teacloth of the Vienna Jause (tea table) with the hand-painted biedermeier cups, the charmingly arranged flowers, the sugary white and crisp "Guglhupf" (a sort of sponge-cake) in the centre and the aromatic coffee combine to bring a welcome break in the daily round.

265 This is also the reason why the restaurants in Vienna are less frequented than in other big cities. The stranger who remains more than a week in Vienna looks for private lodgings. If he is a man of name and position he soon finds acquaintances and free board. It was the custom when making a longer stay for a visitor to rent a room for the month and to eat only in restaurants.

511 In Vienna everything was cheaper than in most other cities. Karl Julius Weber wrote:—"Where is the great city where a philosopher may live so pleasantly for such a small sum of money and a man of the world can enjoy the fashionable world for an expenditure of 3,000 to 4,000 gulden? In any case one can live in Vienna twice as well as elsewhere with half as much money."

565 Glasbrenner writes with enthusiasm of Vienna:—"The Viennese is above all
181 a human being. In Vienna there is hardly a trace of class-consciousness, for in the same tavern lackeys and cab drivers sit next to artists, rich citizens and merchants,

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side by side with clerks. The Viennese goes on his way untroubled and finds his own pleasures. If he feels hot he takes his coat off, if he has an itch in his legs he dances, if he likes the look of a girl, he courts her; if he feels he wants to drink, he drinks. He is always human, always without embarrassment, a quality which he has saved from the wealth of imperial days and preserved for these days of impoverishment."

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VIENNA SPECIALITIES: Many foreigners have believed that Austrian cooking is the best, the most nourishing and the most piquant. The English are content with roast beef, the French with roast mutton, ragout or a few pies, the Italians with stracchino and spaghetti. Russia has her nourishing herb soups with meat balls, the Hungarian his paprikagulyas, the Dane his buckwheat and cream. But the Viennese is interested in the multiplicity of the dishes. On great occasions he expects to see every bird from blackcock to pigeon, and every fish from trout to tunny on the festive board. In Viennese cooking the condiments are not emphasized and meat is served more à la nature. The Englishman is fond of Worcester Sauce, the Hungarian of red paprika, the Frenchman favours various spices and mayonnaises, but the Viennese prefers the natural taste of the meat. The Viennese cuisine also knows how to combine the favourite dishes of all these nations in its menu, for Vienna has learnt the art of international cooking.

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Among the bakers' specialities the first to be mentioned must be the Vienna roll. These have a history, for the Emperor Friedrich IV had the first rolls of the type called "Semmel" baked in 1487 with his portrait stamped on them, and gave one to each of the children who were called together in the city moat. Since then, the rolls have born the name of "Kaisersemmeln". Two hundred years later the "Kipfel" was baked in the crescent form of the Turkish sabres, being at first called "Mond" and later "Gipfel" (peak) after the spire of the Stephansturm which in those days carried a crescent at the top; the soft letter "G" was later changed to the crisp-sounding letter "K". The Vienna Bretzel also made its appearance about this time and was gradually followed by the salt "Stangerl", the "Girafferl", the "Schnecken" and the brioches.

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Another Vienna speciality is the Vienna "Faschingskrapfen" (a glorified doughnut). This was invented in the year 1615 by a luxurious confectioner named Cäcilie near the Peilertor, where the Naglergasse now runs. In those days it was called "cillikugel" in her honour. Not until thirty years later was it improved through